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A similar error of hasty conclusion and combination appears in the treatment of Polites (p. 35), the demon of Temesa, of whom it is said: "ein Doppelgänger des Odysseus in seiner Eigenart als Todesdämon ist sein Gefährte Polites oder Lykos in der Lokalsage von Temesa." Rossbach can hardly be acquainted with the extensive literature which has grown up about this subject in recent years, especially the work of Rohde, Pais, E. Maass, and G. de Sanctis. As for connection with Odysseus it seems scarcely credible that this instance of artificial syncretism should be taken seriously. It is an etiological variant utterly devoid of historical or mythological value.

Thorough acquaintance with the literature on Aias would have furnished Rossbach with much better evidence that Aias was an earth-abiding demon. Furthermore, that Aias and Telamon were war gods has been argued at length by P. Girard, in a valuable study which Rossbach seems not to have used.

The illustrations are good; especially useful is a reproduction of the Italian military map for the region. The serviceability of the study is greatly furthered by a full index. The only really disturbing errors in proof-reading I have noted are the omission of a period after M (p. 19, note 24) which makes the passage at first sight unintelligible; the rather surprising use of "in euphonischem Sinne" for "euphemistischem" (p. 37), and the repetition of a sentence in the wrong context on p. 6.

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*Personal Names from Cuneiform Inscriptions of the Cassite Period* ("Yale Oriental Series," Vol. I). By ALBERT T. CLAY. New Haven: Yale University Press, 1912. Pp. 208.

Just as Kretschmer (*Einleitung in die Geschichte der griechischen Sprache*) and other classical scholars have seen the importance, for the pre-history of the Greek lands, of the study of the personal and place names which survived the establishment of the rule of the Aryan-Greek invaders and the adoption of their dialects, so the Semitists have given much time to the collection and study of the personal names which are found in such large numbers in the thousands of business and other documents which have come to light in Mesopotamia. Professor Clay has studied the names found on the documents dating from the time of the Cassite Dynasty of Babylon, *ca.* 1760-1170 B.C. After a thorough study of "the verbal-form in the theophorous names," the foreign names are taken up. Many nationalities are represented: Babylonians, Hittites, Assyrians, Cassites, Elamites, Amorites, etc. The most interesting part of the discussion is that on the Hittite-Mitannian name elements which show many points of similarity to the elements of the Cassite names. It remains for some classical scholar to go over these lists and pick out the Aryan names which undoubtedly exist in much larger numbers

than the Semitist is aware of. Since most of the documents from which the names are taken are dated, or, if undated, can usually be assigned an approximate date which will hardly be more than a half-century too high or too low, it will be seen that they furnish an invaluable aid to the study of the movements of the Aryans in Asia Minor in the second pre-Christian millennium.

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*Juvenalis Declamans. Étude sur la rhétorique déclamatoire dans les satires de Juvenal.* Par JOSUÉ DE DECKER. Gand: Van Goethem & Cie., 1913. Fr. 9.

In this work M. de Decker seeks to show that the rhetorical element in Juvenal is due to the poet's previous practice of oratory. Martial (vii. 91. 1) calls Juvenal *facundus*, and the anonymous *Vita* in a probably authentic passage ("ad mediam fere aetatem declamavit animi magis causa quam quod scholae se aut foro praepararet") relates that he spoke in public until about middle life. This does not mean that Juvenal was a teacher or an advocate (this view being expressly disclaimed by the *Vita*); his oratorical activity is rather to be associated with the post-scholastic assemblies for public speaking, which de Decker with a new marshaling of the evidence has set before us in a clearer light. The purpose of these *salles de declamation* was to furnish the aspiring orator with an opportunity for practical training. Men took part in them as a preparation for the forum or as an outlet for their intellectual energies. To the latter class Juvenal (whose participation in the *Séances oratoires* is altogether probable) doubtless belonged, as the *Vita* suggests. Whatever his motive, he came in contact here with rhetorical influences which impressed him deeply and which he carried over into the later field of satire. However, to know what these influences were, we need documents which reveal the ideas and the manner of presentation which Juvenal encountered. Fortunately, the author maintains, we possess such documents in the *Suasoriae et controversiae* of the elder Seneca, and he proceeds accordingly to a detailed comparison between them on the one hand and the *Satires* on the other.

The first chapter deals with the similar treatment of stock themes—*De fortuna*, *De crudelitate*, *De saeculo*, *De divitiis*. Under *De saeculo* the orators appear to have declaimed against the shortcomings of women and de Decker believes that Juvenal's fulminations are mainly echoes of oratorical conventions. There are similarities also in the arrangement and presentation of subject-matter, such as disproportion of parts, digressions, proof by example, imaginary auditors, antithesis, and climax. In the department of style proper Juvenal in common with the orators makes use of apostrophe, hyperbole, anaphora, rhetorical question, and the like. The satires most affected by rhetorical influences are i, ii, vii, viii, x, xiii, xiv, xv; those least so are iii, v, viii, ix, xi.